



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

stances.' The meaning is just the opposite of what I meant. Of course Greek sailors, like all others, were conditioned by physical circumstances."

In Professor Bassett's note in the April number, page 529, lines 4-6 should read:

in her place Hermes as "god of the machine," and Circe and the shade of Tiresias to give Odysseus the information which is important both for him and for the hearer.

---

### LINCOLN AND GORGIAS ONCE MORE

May I add a brief addendum to Professor DeWitt's supplement to my article on "Lincoln and Gorgias." There are today a hundred thousand ministers of the gospel in the English-speaking world who are quite as familiar with the Bible as Lincoln was. These men have almost daily practice in public speaking and in writing the king's English. Yet somehow not one of them has succeeded in attaining Lincoln's distinction in literary style, a distinction due in no small measure to an exquisite use of figurative language. There are in the English-speaking world a hundred thousand lawyers who are quite as familiar as Lincoln was with the refined diction of Blackstone and with all the formulas of the law. Not one of them has written or could write a letter of such a weighty and monumental character as was Lincoln's letter to Horace Greeley, August 22, 1862. I still think I am at least partially right when I speak of Lincoln's "divine intuition." Perhaps it would have been more fortunate if I had spoken of his divine instinct for the right word and right phrase, or of his "pure taste by right divine."

It is an easy and convenient assumption, that a man never gets out of his head any more than he has put into it. For most of us this may be true. But when we attempt to explain human progress this assumption gives us real difficulty. Where did Gorgias get his figures? Perhaps from Heracleitus and other predecessors. But where did Heracleitus get them? And so we trace the matter back to Adam, and according to our assumption we must say that the first man not only possessed potentially but actually exhibited as well all the refinements of literary style and of the other arts that characterize our present civilization. And so the account of the Garden of Eden, recorded in the early chapters of Genesis, meets with confirmation from an unexpected source. There are some weak-minded latitudinarians, however, who still prefer the doctrine of the divine immanence.

CHARLES N. SMILEY

GRINNELL COLLEGE